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sions under the thought-form of causality, it would be contradictory to accept as a part of this world a process which is on principle without causes. If we want to reach the world of freedom we must certainly go back to the fundamental conditions of experience, and recognize that reality seen under the category of causality is not the only form of existence. We know our own will and the will of our neighbors primarily in an entirely different form. We know it not by perceiving it but by willing it. In an attitude of affirming and denying we are aware of a reality which is absolutely different from that of the objects of awareness, and we reach the will of others not by perceiving them but by acknowledging them, by agreeing or disagreeing with them. A world of will-relations opens itself, in which the objects of nature come in question only as material for the will, as means and as ends. This is the true world of our historical and our practical life. In this world of will-relations are lying our logical, ethical, æsthetic, and religious ideals and obligations. It is a world that is just as complete in itself as that which the scientist builds up by his conceptional reconstruction of the impressions. But it is a world which cannot possibly be brought under the categories of causality; and just because there is no meaning in asking for the causes of the will in such a teleological world, the will as part of this true world of historical existence is free. At various points the arguments of the determinists and of the indeterminist in Slosson's book hint at this true world of freedom. But they completely fail to see its fundamental meaning, and therefore remain on principle at a level of thought at which freedom is fundamentally a problem for the biological laboratory-student and not for the philosopher.

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BIOLOGY AND SOCIAL PROBLEMS. GEORGE H. PARKER. The Houghton Mifflin Co. 1914. Pp. xx, 130. \$1.10.

This volume presents in book form the William Brewster Clark Memorial Lectures delivered at Amherst College in 1914, by the Professor of Zoölogy in Harvard University. The first chapter deals with the structure and function of the nervous system, concerning which Professor Parker is a leading American authority. The second chapter emphasizes the importance of internal secretions or hormones upon the nervous and other functions, supplementing the action of the nervous system and affecting the temperament of the individual. The third chapter summarizes the more important recent discoveries in heredity, and points out the bearing of these

upon the problems of race improvement; while in the last chapter the factors in organic evolution are discussed and certain important conclusions drawn.

The author finds himself in accord with the program of the eugenicists "so far as it is directed toward the complete elimination of reproduction in the irresponsible defective." The inheritance of acquired characteristics being excluded as a factor in social evolution, the latter is to be effected by better environment (especially educational environment) for the individual, and by limited eugenic selection. The conscious control of evolution therefore, according to Dr. Parker, involves the education of the cerebral cortex and the elimination of defective germ-plasm. However unexpected (in a course of lectures upon social evolution) may appear this association of nervous, glandular, and reproductive functions, the conclusions of the writer will seem sound and convincing so far as they are limited to the physical side of social life, i.e., to the sphere of mechanism. There are certain assertions, however, made by Dr. Parker which transgress the field of mechanism and which will appear to many readers uncritical.

Examples of such assertions are that "human personality is an almost impalpable product of the cerebral cortex"; "memory is a function of the nervous system"; "the activities of the cortex include all our conscious states"; "our most profound activities are of a purely materialistic nature." Although Dr. Parker does not state the philosophical view-point from which such assertions are made, there is no doubt that they transgress the bounds of sound mechanism, and they will suggest to many readers assumptions which have been long since philosophically discredited. As a whole, however, the book is characterized by scientific accuracy and cautiousness of conclusions, and forms a valuable addition to the literature dealing with the science of social control or "conscious evolution," notwithstanding the failure of the writer to suggest that the "conscious control" of evolution involves other factors than the purely physical or mechanistic.

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THE UNFOLDING UNIVERSE. EDGAR L. HEERMANCE. The Pilgrim Press. 1915. Pp. xxiv, 463. \$1.50.

In an earnest and interesting manner Mr. Heermance has brought together a large number of scientific facts from the physical, biological, psychical, and spiritual fields in an attempt to prove the